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one must not press such objections too severely. The Philosophical Regimen is a remarkable presentation in English of Stoical principles, and, although more popular than strictly scientific in its treatment of the various topics it deals with, is well worth reading.

W. F. TROTTER.

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EVOLUTION AND THEOLOGY, AND OTHER ESSAYS. By Otto Pfleiderer. Edited by Orello Cone. London: A. and C. Black, 1900. Pp. 306.

In collecting the papers which compose this volume, "the editor has been actuated by a desire to place in a convenient form before English readers some of the occasional writings of one of the foremost theologians and scholars of this century." The volume will, no doubt, enable those who are unacquainted with Professor Pfleiderer's larger works to form some idea of his theological views. But apart from this purpose the papers are so largely of a popular and occasional character as hardly to call for republication, especially when it is considered that the important works in which Professor Pfleiderer's philosophical and theological views are fully and carefully stated have been already translated. Some four papers deal with the relations of theology and science, or the requirements which must be fulfilled by a scientific theology. In these Professor Pfleiderer explains in a popular way the standpoint of the Rationalistic school of which he is a prominent representative. He would no doubt disclaim the epithet "rationalistic;" but it is perhaps the most convenient term to express, on the one hand, the transformation of Christian doctrine which is involved in the rejection of the supernatural, and, on the other, that subordination of theology to philosophy, in virtue of which the truth of religion is proved not from religious experience itself but by some process of metaphysical reasoning. Two papers are of a more specially theological character. That on "The Essence of Christianity" is perhaps the most valuable in the book; it gives a brief but very clear and comprehensive sketch of Christian theology from the Rationalistic point of view. The other discusses "Jesus' Foreknowledge of His Sufferings and Death." There are other papers on Luther, on "The National Traits of the Germans as Seen in their Religion" (in

which "the noble German nature" is eulogized), and on the anti-papal movement in German Austria (written in a spirit of strong hostility to Catholicism). Finally, there is a paper on the relations of Morality and Religion, which has a more direct interest for the readers of this JOURNAL. In this essay Professor Pfleiderer first replies to criticisms directed against a morality based on religion, and then goes on to criticise the morality that is divorced from religion. He is more successful in the former than in the latter part of the essay. In his criticism of independent morality he seems to exaggerate its deficiencies, while not showing very convincingly that his religious morality is in a better position. For instance, he finds in independent morality a strong tendency towards egoism, and argues that "only because all individuals are conscious of their union with the super-subjective divine Will, which is at once the common ground of their being and the unconditional law of all action, do they feel that they are related to one another as parts of one organism, that they share in the same life, and are governed by the same law." But if individuals cannot become conscious of their moral relationship to each other in some more direct and ethical way, it may be questioned whether the consciousness of such a "transcendental union" would be more efficacious. At any rate the reasoning by which Professor Pfleiderer seeks to prove his contention is too vague and summary to be really convincing.

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GOOD CITIZENSHIP; A Collection of Essays. Edited by the Rev. J. E. Hands. London: George Allen, 1899.

"This book is intended as an appeal to Englishmen to take their citizenship more seriously." This review is an appeal to the authors to take the topics they deal with more seriously. To criticise in detail twenty-three essays of varying lengths and merits would take more space than can be offered here; to attack or praise a few of these essays and neglect the rest would be to pass over the main purpose of the book. There is one duty incumbent upon human beings who write essays on social, personal and economic problems and obligations, and that is to study the problems to the best of their ability and to write and think clearly and accurately upon them. It is by no means clear that many of the authors of